1: Blackwood E-5 (1929-1930) 1935
ON6 Buka ON6
Kurtatchi

726 789 sticks it into his arm-band. Then he speaks to his men: "You wait, presently the enemy we are after will come up; this *wiriako* will make him come up. You have your knives and axes ready."

'The man they are after wakes up and yawns. His skin feels bad. His ears are fastened, the *urar* fasten them up, so that he cannot hear. His eyes are no good, he looks at our men and thinks they are trees. He sneezes, his belly shakes.

'Then the leader of our men takes a spear in his right hand and an axe in his left, and creeps forward with knees bent. He motions to his men to surround the place silently. They creep up, with fierce gestures. The leader jumps up, spears his man in the side, and cuts him over the head with the axe; then he takes him on his shoulders and carries him off, shouting. (All this was illustrated [537] very dramatically by Pinari, to the delight of the rest of the party.) When the fight is finished, the leader takes a pinch of *wiriako* and puts it on the front of his ear, and on his nostrils, then he eats a little of it, and it makes his stomach strong.'

To ensure that a man's aim with bow and arrow shall be straight, he may employ the following procedure:

[824] Take the root of *mwanē* (*Leptaspis Banksii*) and chew it with the betel-mixture, rub your bow and arrows with the chewed mash. Spit more of the mash on to the flower of the same plant and wear it in your hair when you go out to fight

DISCUSSION

789 754 Without entering into the controversy that has raged round the meaning of the word 'magic', I shall venture, in the pages that follow, to use it in its widest possible connotation, so as to bring together under this label all the various means, transcending his own ordinary exertions or those of his colleagues, by which an individual (or a group) within the area under consideration seeks to further purposes or to obtain objectives which seem to him desirable.

Summarizing briefly what has been said in previous chapters, it appears that the main occasions on which a native of the North-Western Solomons feels the necessity of supplementing his normal exertions may be grouped as follows:

1. At certain critical epochs in the life-history of the individual, e.g. birth, certain episodes of childhood, marriage, &c. The explicit purpose of much that is done on these occasions, as stated by the